

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth his life for the sheep.

John 10:11

Volume 22

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"HE THAT EATETH ME EVEN HE SHALL LIVE BY ME." —Jn. 6:57.

Fourth Sunday in Lent.

Read John 6:52-65.

It has been said by prominent health authorities that "you are what you eat." There is some truth in that statement. Health and well-being are to a great extent dependent on the food that is eaten. So called "hidden hunger" exists even in people who have much food if certain essential things are missing from their diet. This deficiency makes them weak and sick.

A large number of people suffer from a hidden spiritual hunger. They seek to satisfy their souls with many things but as long as they leave out the essential it does not result in spiritual life and strength but in weakness and death.

Jesus here tells what is essential in the diet of the soul in order that there may be life and spiritual health. "Whoso eateth my flesh and drinketh my blood hath eternal life." v. 54. Let us eat that which will make us live forever. Let us eat the bread of God. "The bread of God is he which cometh down from heaven and giveth life unto the world." v. 33.

How shall we eat this bread which gives us life eternal? Faith in the Word is the partaking of Christ which makes his life become our life. It is Jesus we need. We must eat him by receiving his word. "It is the Spirit that quickeneth. . . . The words that I speak unto you they are spirit and they are life." v. 63.

It is exclusive. No one can be saved without Jesus. "Except ye eat the flesh of the Son of man and drink his blood ye have no life in yourselves." v. 53. This statement offended the Jews. They called it a hard saying and refused to follow Jesus any longer.

The Holy Spirit still calls by the gospel. Have you heeded that call? Have you acknowledged that the Spirit is right when he shows you that all is not well in your relation to God? that is the beginning of faith. As you continue to agree with what the Spirit of God reveals to you through the Word you feed on Christ. Taking God at his word is eating Christ. Thus spiritual life is created and thus it grows.

Why does he in this connection mention eating his flesh and drinking his blood? It is to show that the word we must receive for salvation is the word about his body and blood given to atone for our sins. When you cease to base your life on yourself and what you have done and base your hope of life on Christ and what he has done then you are living on Christ. Then you are eating Christ.

When you are willing to take Christ at his word then he comes to you in a more tangible way in his Supper. There he gives his body to eat and his blood to drink. There he gives more assurance and strength for the Christian life. Read in this chapter the promises connected with eating Christ's body and drinking his blood. You will see reason for much rejoicing both in the Sacrament and in the Word.

Our Christian life is entirely dependent on the saving grace of Jesus. We live this life by Christ as really as Christ lived by his heavenly Father. He said, "As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me." v. 57.

This is what satisfies the hidden spiritual hunger. Jesus promises, "I am the bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst." v. 35.

If you nourish your life with the world and by the things of the world the result is death with the world. If you nourish your life on Christ the result is life eternal.

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." v. 54.

—J. S. S.

A Mighty Fortress is Our God

This powerful hymn by Martin Luther has been given the name "The Battle Hymn of the Reformation" — a very fitting title. Before Luther's time the congregation did not do the singing at church. Luther realized the utter ignorance that prevailed regarding the truths of Scripture. He realized too, that one way of them gaining entrance more rapidly into the hearts of men was to sing them in. The thought was followed by the deed. At first a very small hymn book with only 8 hymns in it was published. It spread rapidly because people loved to sing. The writer did not particularly aim at something very easy to sing, but his main thought was to bring to his people the truths of God's Word. He believed firmly that the Bible was the only reliable guide for faith and life.

It is not definitely known just when the hymn was written. The date is supposed by many to be 1529, the same year that the Small Catechism was written. Today it is translated into well over 100 languages and is sung in Christian churches throughout the world.

Luther had many odds to strive against—enemies, with persons, and powers of the air—as referred to in verse one. But he was sure of his foundation when he stood upon Scripture. "A Mighty Fortress" is based particularly on Psalm 46 — "God is our refuge and strength, a very present help in trouble." He takes this Old Testament meditation and fills it with New Testament truth.

The hymn is a defiant proclamation to Satan and the world, that real might and power finally belong, not to worldly forces, but to Christ the Son of God. Bound up in this hymn, with its stirring, powerful, moving melody and harmony we find the essentials of the Christian faith—faith in God, our own helplessness in face of the enemy, Christ is both God and man, His victory over sin and evil, peace with God possible through the Savior alone, a sustaining comfort in every peril. The hymn closes with the firm assurance of the believer that though divested of all earthly possessions, yet "with us remains the kingdom."

A mighty fortress is our God,
A trusty shield and weapon;
Our help is He in all our need,
Our stay, whate'er doth happen;
For still our ancient foe
Doth seek to work us woe:
Strong mail of craft and power
He weareth in this hour;
On earth is not his equal.

Stood we alone in our own might,
Our striving would be losing;
For us the one true Man doth fight,
The Man of God's own choosing.
Who is this chosen One?
'Tis Jesus Christ, the Son,
The Lord of Hosts, 'tis He
Who wins the victory
In every field of battle.

And were the world with devils filled,
All watching to devour us,
Our souls to fear we need not yield,
They cannot overpower us;
Their dreaded prince no more
Can harm us as of yore;
His rage we can endure;
For lo! his doom is sure,
A word shall overthrow him.

Still must they leave God's word its might,
For which no thanks they merit;
Still He is with us in the fight,
With His good gifts and Spirit.
And should they, in the strife,
Take kindred, goods, and life,
We freely let them go,
They profit not the foe;
With us remains the kingdom.

"I read my Bible every day, and I recommend you do the same." —General B. L. Montgomery.

O Happy Day When We Shall Stand

This hymn by Wilhelm Andreas Wexels, who was of Danish-Norwegian parentage, was written exactly 100 years ago. It was composed especially for the General Convention of the Norwegian Missionary Society, July 6 and 7, 1846. It was first sung at the close of the morning service in Our Savior's Church, Oslo, Norway, July 6th. Our translation of the hymn is by George Taylor Rygh.

The hymn is predominantly a mission hymn. The writer stands, as it were, and views the result of the missionary activity in the Kingdom of God on earth. He views the day when believers shall be gathered before God and forever sing His praise "amid the heav'nly throng". It is an overwhelming thought to consider the vast throng that will be gathered there the fruit of the "bounteous grace" of God.

Wexels, born in Denmark, lived most of his life as a minister in Norway. His church at first was not popular because he preached violently against rationalism, the glorifying of man's reason. But as years passed, enormous crowds came to hear his pure exposition of the Word of God. His sermons and hymns both endeavored to portray clearly the true Christian life, an intimate fellowship with Christ.

The words of the hymn are beautifully and Scripturally composed to create a marvellous picture of that triumphant Kingdom in heaven. The hymn, though written mainly for a mission festival, is one of the most used hymns in our Norwegian Lutheran Church, not only for mission festivals but also for the regular services of the Church.

O happy day when we shall stand
Amid the heav'nly throng,
And sing with hosts from ev'ry land
The new celestial song,
The new celestial song.

O blessed day! From far and near
The servants of the Lord
Shall meet the ransomed millions there
Who heard God's saving Word,
Who heard God's saving Word.

O what a mighty, rushing flood
Of love without surcease,
Shall roll about the throne of God
In joy and endless peace,
In joy and endless peace!

God, may Thy bounteous grace inspire
Our hearts so that we may
All join the heav'nly, white-robed choir
Upon that glorious day,
Upon that glorious day.

The Miracles of Missions

Seven American naval fliers were forced down early in the war in the South Pacific. They paddled their rafts for more than two days until they reached an island. They were greeted by a swarm of natives. The grandfathers of these natives would have pounced upon the seven strangers for a feast.

But these, their descendants, greeted the fliers by handing them a book. The book was the Bible—their way of saying, "Welcome; don't be afraid of us, for we are Christians." For eighty-seven days these Christian natives tended the fliers' needs. They hid them from the Japanese patrols. Every night they gathered around their white-skinned guests and took turns reading from the Bible. They sang familiar songs and hymns that seemed like voices from heaven to the fliers. Later, when these fliers had safely returned to the American base, they made this most startling confession, "They converted us to Christianity." —William Janssen.

TOPICS OF INTEREST

Betrayal

The record of the suffering of our Savior is written against the dark background of human betrayal. Think of the opportunity that Judas had during his three years with the Master. How sudden were the final outward events that led him to the fateful selling of His Savior. Yet the things that had been preparing his heart for this course of action had been at work for awhile. Unobserved by the other disciples the sin that seemed so small, the sin that he thought he could hide, yet the sin that was sure to find him out, was working that disaffection to His Savior that made him a tool of the devil.

The history that is being written in our day is also being written against a background of betrayal. During the war we witnessed how nations were sold into the hands of the enemy by the ruthless treachery of reprobate men, who had once been under the discipling influence of God's Word. We saw Germany as a Judas among the nations being sold by its paganized leaders into a program of mass murder and destruction that would have shamed the most heathen and unevangelized nation. Those leaders who sold their own land to shame and the world into misery are either dead or on trial at Nuremberg. But we agree with a recent article in Maclean's Magazine written from Nova Scotia where it says, "Yet the real culprits have not been brought to trial. Nor will they. They are dead. They are the so-called philosophers who for generations had been breaking down the moral sense of the leadership of the German nation." It is the philosophies of godless men who have sold the Christ of the Cross which has brought the world where it is today. Unfortunately, these philosophies have not been confined to Germany.

Recently a high government official in Canada said that parents should no longer teach their children right or wrong, and the reaction on the part of not so few of our Canadian people was to endorse his stand. Is not this the path the Nazis trod? Is it true that most of our higher public education is based on the evolutionary philosophy of life? If so need we be surprised if we, like the Nazis, find ourselves behaving like the animals we think we are? Modernism in many pulpits are contributing to this tendency by denying Christ as the Son of God, the God-given Savior through Whose blood we may be saved from our sins.

The seeds of betrayal are growing about us. Are we not beginning to sell out? O Canada, back to Christ and the Cross.

Some Have Gone Forth

Some have gone forth far from loved ones and home,
Leaving their all for His service alone,
Counting the gain of this world only dross,
Seeking no glory save that of His cross.

Some have gone forth into darkness so dense,
Darkness that crushes, a darkness intense,
There in far lands where their Lord is not known,
Gladly to work for His glory alone.

Some have gone forth with the story so old,
Reaping a harvest more precious than gold.
Are you, too, faithfully doing your share,
Helping together by gifts and by prayer?

Some have gone forth, but so many remain
Safely at home other honours to gain.
Millions of lost ones who never have heard,
Few, oh, so few to go forth with His Word.

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.

—George Gallup.

The SHEPHERD — HYRDEN

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Our Mission Opportunity

It is evident that the Lord of the Harvest has placed before the Christian Church a great mission opportunity. The Christian Church holds the key to the problems of the world. Christ is the answer.

Just as it is true that the doors swing wide for mission opportunity it is also true that there is a great deal of organized opposition to true christianity in our time. The doors may soon close. This is our golden opportunity.

Let us remember that this Lenten season. Let us give generously in our Penny-a-meal over-the-top contributions. Our district last year gave an average of \$1.69 per confirmed member and the average of the church at large was \$3.04.

It is of interest to note that several parished in our district now publish parish bulletins. We believe that this is very helpful in building up the work. Would you kindly put the editor of the Shepherd on your mailing list?

The Call of the Market

A musician thought himself wonderfully gifted in the power to create melody. Before his audience he was pouring forth his notes and, as he thought, holding them spell-bound; just then the market-bell with its tinkle was heard, and all his admirers, except one, left him, for they could not afford to lose the chance of the market. The musician turned to his one solitary listener and complimented him on having a soul above mere merchandise, so that he was not drawn by the market-bell. "Master", said the man, "I am hard of hearing; did you say that the market-bell had rung?" "Yes." "Then I must be off,"—and away went the last man unrestrained by the bonds of harmony. So when we preach Christ there will be some who will listen, and we perhaps think we have surely won them; but, ah! tomorrow's bell of sin, the bell that rings to frivolities, and rings to transgressions—they will be off after that.

—Charles H. Spurgeon.

God's Minorities

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral he was a lone-some minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but he won!

—The Christian Witness.

The home is childhood's first school and the lessons of Christian faith, hope and love taught to little children will influence their whole life. —Better Leagues.

The Colombia Mission

A General Conference was held in St. Paul's Lutheran Church March 12—14, 1946. The Canada Branch of this organization sent four pastors to the conference, Pastors Odland, Eklund, Thorslev and Vinge. At this meeting final decision was to be made in regard to the following unanimous motion from the missionaries on the field:

"Rather than have the Church bodies withdraw that we turn the present Celmosa field over to the N.L.C.A. and U.E.L.C. bodies, but that the Celmosa still exist and work together with the Church bodies if they (the Church) should so desire, as long as the present need exists. Later Celmosa to locate and work in another field."

After prayer and much discussion the vote was taken the second day. The result of the vote was 23 against turning it over to the church and 18 in favor. So the decision of the Missionaries on the field and the united stand of the Canadian Board was overruled in the vote.

A second motion passed the conference that of asking the church to divide the field with the Celmosa. The Board was instructed to confer with the leaders of the church as to the feasibility of this plan.

One can readily see that those who love the cause of Christ in Colombia need to be much in prayer. It is quite evident that the Celmosa cannot cope with the problem of adequately manning this field of 750,000 people. This is all the more serious when one is informed that the field is surrounded by sects eager and anxious to come in. To some of us it seemed that we stood before an open door of great opportunity and did not see it.

May the Lord lead and bless the future of the work for precious souls in Colombia.

—V.

Question: According to 1 Cor. 14:13-14, did the people speak in tongues after Pentecost? How long did they continue to do so?

Answer: Yes, they spoke in tongues after Pentecost, but not necessarily in other languages. On Pentecost the apostles spoke languages that were in use among men in different localities. "Are not all these that speak Galileans? And how hear we every man in our own language?... We hear them speaking in our tongues the mighty works of God." The later speaking in tongues could not be understood by audiences. This gift was more for private, personal praising and magnifying God. If it was to be understood, one who also had the gift of interpretation must be at hand. Paul didn't use the gift in public, but privately, where he might enjoy spiritual ecstasy without the danger of showing off in any way in the presence of others. This was the danger with the Corinthians. They were showing off this gift to the glory of themselves more than to God. The church was not edified. Paul writes, "I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue."

The gift was on its way out. It belonged to the apostolic era. "When I was a child, I spake as a child." "Tongues shall cease." Chapters 12, 13 and 14 in 1 Cor. clearly show that its usefulness for edification in the assembled congregation was departing in favor understandable instruction in the Word of God. It is mentioned as the last of the gifts in importance. (Have you read Pastor Stolee's book on Pentecostalism?)

A minister said to a friend, "God never pushes a man in to a hole, but when a man who trusts God is pushed into a hole by other men, God changes the hole into a hill."

These Are Our Lads

Olaf Holen

These are our lads whose names we behold,
They to our hearts are more precious than gold,
For we have watched them, these lads of our own
As they from childhood to manhood have grown.

These are our lads, who in childhood and youth
Heard in this church the Glad Tidings of Truth;

The Forgotten Day

By Grace Noll Crowell, Dallas, Texas.

This day that brought such pain and heavy sorrow,
Will be as lost among the future years
As a fallen snowflake in the midst of winter,
As a raindrop when the sudden storming clears.

It will be as forgotten as the weeping
Of a little child above a broken toy;
Forgotten in the sunburst of the future;
Submerged beneath some swift on-rushing joy.

This is the blessed hope that I shall cling to;
This is the light I bear within my hand,
And this my faith, that there will be tomorrow
A happier, brighter day that God has planned.

God the Creator

A Scottish doctor with his finger wrote in the garden letters of his little son's name, sowed cress in the furrows, and smoothed the ground. Ten days later his son ran to him in great astonishment and said that his name was growing in the garden, and insisted on his father seeing it.

"Is it not mere chance?" asked the father.
"No, some one must have arranged it so", answered the boy.

"Look at yourself," said the doctor.
"Consider your hands, fingers, legs, feet; came you hither by chance?"

"No something must have made me," said the son.

"And who is that something?" asked the father

As the boy did not know, the father told him the name of the great Being who made him and all the world and he never forgot that lesson.

—Lutheran Herald.

Seasickness on Shore. — Know ye not that your body is the temple of the Holy Ghost? (Golden Text, 1 Cor. 6:19). When Lincoln visited General Grant's camp in Virginia in 1864, he was met by the General and his staff, and on being asked how he stood the trip said, "I am not feeling so well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," suggested one of the staff officers. "That is the best remedy I know for seasickness." "No, no, my young friend," was the President's reply, "I have seen many a man seasick on shore from drinking that very article." —From the *Pentecostal Herald*. Sent by Howard G. Wilcox, Kearney, Nebr. S. S. Times.

If you have knowledge, let others light their candles at it. —Margaret Fuller.

* * *

If we are derided for still preaching the old Bible, we submit that we prefer a text from Moses to a theme from Moscow.

—Vance Havner.

Here they were taught but to love and obey Jesus their Savior and walk in His way.

These are our lads, who, wherever they roam,
Think of this place as their dear childhood home,
Where with their chums they did laugh and did play
Carefree and glad in a happier day.

These are our lads now in khaki and blue;
Lads of our own, we are thinking of you.
Trust in your God, lads, wherever you be,
Whether on land, in the air, or on sea!

These are our lads, true Americans all,
Who in this hour heard Democracy's call,
And they are fighting, these lads, now, that we
Always may live in a land that is free.

These are our lads! How for them we do pray:
God keep them safe both by night and by day;
Bring them back home, when the conflict
And may the world soon again be at peace! shall cease,

LITT SJELESORG

Spørsmål:

Kan et Gods barn komme bort fra at ha angst og uro og være bekymret og frykte for hvad der kan skje i fremtiden? Jeg from min del er ofte saa angst og kan ikke finne den ro og fred som jeg tror at et Guds barn skulle ha. Denne angst og uro forstyrrer mitt liv, og jeg kan ikke si at jeg er en lykkelig og glad kristen, men jeg kan ikke gi opp, ti jeg maa si som Peter: Til hvem skulle vi gaa uten til dig; du har det evige livs ord? Er det mulig at rekke frem til en større fred og ro?

Svar:

Det ser ut til av dette spørsmål at denne sjel har vendt sig til Gud med sin synd og nød og vil ikke gi opp, om saa det ikke gaar etter ønske. Det er gjerne slik at vi vil gjøre oss opp en mening om hvorledes alt skal gaa til, naar man vender sig til Gud, og hvis det ikke gaar nettopp slik, da taper vi saa snart modet og gaar med angst og uro istedenfor fryd og glede. Vi trenger at lære oss selv at kjenne, og naar Guds aand faar opplyse oss om vor egen store nød, da viser aanden gjennom ordet hvor vi maa vende oss hen, og det er til Kristus. Der faar vi se ham som tok paa sig all vor nød og som led angst for vore synder, og han led all vor angst for at vi skulle være fri. Spørsmålet er da, om vi trenger at føle angst for vor synd? Jo, vi maa kjenne angst over synden, men ikke for at sone og betale for den, men for at drive oss til ham, som kan si til oss at han har lidt alt og du er fri. Bare vær frimodig, dine synder er dig forladte.

Der blir da ingen annen ting for oss at gjøre enn at takke ham for hvad han har gjort og vi kan si: Nu er jeg frelst bare for hvad Jesus har gjort, og dette vil bringe fred og ro inn i sjelen. Ja, det vil enda til ogsaa bringe glede.

Kan da en saadan sjel ofte maatte gaa med angst og uro og ikke faa erfare slik glede og fred? Ja, det er nok mulig. Vi maa huske paa at et omvendt menneske har endnu den gamle Adam at kjempe med og dessforuten ogsaa djevelen og verden. Dette er tre mektige fiender og et Guds barn maa stadig ligge i kamp mot dem. Det er under denne kamp at der vil snike sig inn angst og uro. De gamle pleide at synge: Tidt jeg er saa angst og bange lig en due kurrende, trykt av synderne saa mange og kan ingen redning se; men min Jesus, men min Jesus, men min Jesus, la mig skjule mig i dig.

I en annen sang har vi ogsaa disse ord: "Ak, mon jeg staar i naade hos dig, o søde Gud, saa lyder klageraapet saa tidt fra Herrens brud." Paulus formaner Fillippenserne til at arbeide paa deres frelse med frykt og beven. Der var altsaa grunn til at frykte og skjelve mangen gang i denne kamp mot det onde, men saa fører han til: "Ti Gud er den som virker i eder baade at ville og at virke til sitt velbehag" (Fil. 2, 12-13).

Gid du ville akte paa mine bud, sier profeten, da skal din fred vorde som en flod og din rettferdighet som havets bølger. Det er ofte en feil at vi ikke tillater Guds aand at faa tale til oss igjennem ordet. Vi er ulydige imot Gods aands mindelser og følger en angst og uro.

Skal der bli sann fred da maa der bli en ærlig tilstaaelse og intet maa undskyldes eller skjules for Gud og naar vi kommer paa denne maate, da møter vi en kjærlig Gud der igjennem ordet sier til oss at alt er ordnet. Din synd er betalt, og du har faatt dobbelt av Herrens haand for alle dine synder. Det er en slik kjærlig Gud vi møter og da behøver vi ikke at være redd ham, men vi maa elske ham som har elsket oss først. Johannes sier i sitt første brev, kap. 4, 18, at det er kjærligheten til Gud der driver frykten ut. Kjærligheten gjør at der blir en indre enhet med Gud, og der hvor denne enhet finnes kan ikke frykten trives. Imidlertid er det ikke lett at komme forbi angst og uro, ti vi har et urolig og bedræglig hjerte, og vi trenger daglig at gaa i den hellige aands skole og lære at kaste all vor sorg paa ham som har omhu for oss, og det hjelper under de tunge stunder at synge slik som de gamle sang saa ofte: Sørg, o kjære fader du, jeg vil ikke sørge. Ikke med bekymret hu om min fremtid spørge. Sørg du for mig all min tid, sørg for mig og mine. Gud, almektig, naadig, blind, sørg for alle dine. S. H. Njaa.

We are responsible for our damnation, but God is responsible for our salvation. —H. J. Ockenga.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba., Andet Nr. i March, 1946

HVA ER LIV?

Midfaste søndag – Johs. 6:52-65

Ingen vet hva liv er. Gud vet det for han har skapt det. Vi vet bare at alt liv opstaar av liv. Forsaavidt er det evig. Eksempelarene eller individene kommer og gaar, men livet fortsetter uavbrutt. Vi vet videre at der er mange slags liv, og at de lavere slag tjener til livsophold for de høyere. Livet oppholdes ved sin evne til å ete eller fortære, assimilere med seg anorganisk eller organisk stoff. Derfor må lavere liv ofres for å holde det høyere ilive. Men høyest i ivets rike staar hva vi kaller Aand, likesaa virkelig og uforklarlig som alt annet liv. Aand fødes av Aand. Aandelige egenskaper arves likedan som legemlige. Aandsliv oppholdes gjennom aandelig samfund, ved å tilegne seg aandelig næring.

Livets stige er høy. Vekst, frihet til å røre paa seg, instinkt, selvbevissthet, samvittighet, tenkning, religion er navnet paa noen av livstogens trin. Og alle de menn og kvinner som vi ærer som menneskeslekstens lærere og ledere har talt til oss om livstogens øverste del, det aandelige liv. Og høyere enn innsikt i naturens sammenheng er innsikt i aandens liv som gransker naturen. Og det er her Jesus Kristus vill ha oss i tale. Han forteller oss at av alle virkeligheter er Gud den største og egentlig den eneste. For det er ham som har skapt og oppholder alt liv. Å ha aandssamfund med ham er derfor det høyeste liv. Og dertil er mennesket skapt. Kristi erende er å gi oss dette liv og holde det vedlike gjennom sin Aand. Likesom Kristus lever ved Gud skal vi leve ved Kristus, og i aandssamfund med ham finne Gud. Men da må vi "ete ham" — "...saaledes skal ogsaa den som eter meg, leve ved meg" (v. 57). Det vil si, vi skal tilegne oss Jesus Aand, assimilere ham med vår aand i troens hengivelse til ham.

Men Jesu tilhørere i Kapernaum dengang gikk glipp av den aandelige betydning av dette ord og tok alt i en grov materialistisk mening. Dette er ikke en hentydning til Herrens nattverd, men til det samfund vi har med Jesus naar vi tror og fortrøster oss *paa ham*, og mottar forlatelse fra synd, helliggjørelse og evig liv *fra ham*. Da har vi inderlig fellesskap med ham. DET er liv. Det er livets ide som gaar igjennom hele dette kapitel. Jesu person og lære er kilden til det endeløse liv. Gud og mennesker blir forenet ved Jesu liv og lære. Saaledes ser vi at det er i historien Gud møter oss, ikke i drømmeliv og mystikk. I Jesu Personliv møter Gud oss, "full av naade og sannhet", ikke i filosofi eller fantasevakkende seremonier. Og det punkt i Jesu personliv hvor det lettest blir mat for vår aand, er det hvor hans kjød og blod skilles, hans blodige død. For den er det sterkeste uttrykk for det inderste liv i Jesus, hans troskap mot Gud, hans kjærlighet til oss syndere og hans vilje til å hjelpe oss i vår nød. Og dette Jesu inderste må vi tilegne oss i tro og takk. Og da Jesus paa hvert trin i sitt liv gaar i Faderens ærende, er Golgatas kors avsløringen av Guds hjerte. Tilegner vi oss den korsfestede Frelser som vår personlige Frelser, blir Guds kjærlighet vår kraft, vaart hjem og vår hvile.

Dette høyeste aandens liv i visshet om Guds hjertelag viser seg da ved å virke tilbake paa alle de lavere former av liv som vi tar del i ved å fortære dem, for vi kan ikke vedlikeholde livet i Gud uten ved å drepe de lavere livsformer som er gjennomtrent og utskjemt av synd og last. Og ved å forandre og foredle dem, det vil si, hele det aandsliv som kalles kultur, — vaart herredømme over planter og dyr, vaart høyeste tenkning. Ja, hele vaart legemsliv må bli gjennomtrent og aandeliggjort av vår aandens liv i Kristus, for ellers blir det paa mange og utrolige maater til fallgruper og fordervelse.

Men naturlig forstaaelse, utvortes hørelse, til og med kjennskap til Jesus er ikke nook til liv ved ham.

Jesus, din søte forening å smake Lenges og trenges mitt hjerte og sind;

Riv mig fra lt det mig holder tilbake, Drag mig i dig min begynnelse inn! For

HVORLEDES JEG BLEV EN KRISTEN

("Utsyn")

Like før jul 1944 blev jeg en kristen, eller som jeg ofte kaller mig selv, en benaadet synder.

Men saa helt annerledes Gud tok mig til side enn jeg selv hadde forestilt mig det! Det blev min lille datter han brukte i sin tjeneste. Da hun var 4½ aar gammel, skulle hun som alle andre barn begynne paa søndagsskolen. Gledesstraalende kom hun hjem søndag etter søndag og gjenfortalte alt det frøkenen fortalte om Jesus.

F. eks.: "Tenk, vet du mor, da Jesus var ute og rodde med disiplene, saa "blidde" han saa sømni at han la sig til å sove. Disiplene holdt paa å drukne de, men Jesus sa at de ikke behøvde å være redde, de som hadde Jesus med sig."

Eller: "Mor, mor, i dag sa frøken at Jesus hadde noen smaa lam, men, la hun bedrøvet til, men tenk saa mistet han ett av dem, og saa gikk han og lette efter det, og var saa lei sig."

Saa kom hun en søndag og fortalte at frøken hadde sagt at vi skulle be til Jesus om kveldene, og da maatte jo mor hjelpe.

Efter hvert som spørsmålene tok til, kom jeg til å tenke paa hva det egentlig var jeg lærte barnet mitt.

Jeg maatte spørre mig selv: Tror du dette selv, eller lærer du barnet noe som du selv ikke tror paa? Er det ikke å lære henne det, saa hun ikke skal vokse op og kunne si: Mor gjør jo ikke det selv som hun sier Jesus har sagt vi skal gjøre. Det er visst noe de narrer oss smaa med, og jeg torde ikke paavirke henne.

Men Gud hadde sent sitt lille sendebud efter et fortaapt faar. Mor fikk ikke ro paa sig, hun, for tenk om det var slik: Gud og evig liv paa den ene siden, Satan og evig fortapelse paa den andre siden, Jesus sendt til verden for å redde oss alle, og saa ikke ta imot ham. Tenk om jeg laa og skulle dø og det da først gikk op for mig at det var sant?

En fryktelig kamp, men enda verre da å vite at jeg hadde to barn som jeg aldri hadde lært å gaa den eneste rette veien gjennom livet. Dette blev saa alvorlig for mig at jeg maatte komme til klarhet.

Da hørte det lammet Jesus hadde mistet, røsten av ham som aldri hadde opgitt å kalle det tilbake.

Da fikk jeg ogsaa erfare at "porten er trang". Utenfor den maatte jeg legge fra mig alt det jeg syntes var umistelig. Jeg kom ofte til porten i den tiden, men blev mildt, men bestemt sendt tilbake med dette: "Ett fattes dig ennu."

En liten last syntes jeg det var umulig å gi op. Naar jeg nu hadde opgitt alt annet, saa maatte jeg vel kunne faa lov til å ta den med inn, ihvertfall til jeg saa hvordan det var?

Men Jesus må ha tomme kar hvis han skal fylle dem.

Da jeg til slutt efter daglig bønn fikk kraft fra Gud selv til å legge ogsaa denne synd fra mig, var det som himmelen aapnet sig for mig. Da aapenbarte Jesus sig for mig og sa saa underlige ord, syntes jeg: "Se jeg staar for døren og banker."

Efterat jeg hadde tryglet og bedt og banket paa hos ham, var det han som kom til mig.

Men da kunne jeg si: "Ja, Jesus, jeg lukker dig inn i mitt hjerte og sinn."

Det er dette som må oppleves. Det kan ikke forklares, det er for mektig.

Fred, glede og lykke gjennomstrømmet mig.

Og saa dette vidunderlige møte med Frelseren selv, som jeg hadde hindret saa lenge ved å holde paa en liten synd; men hvor nødig Satan slipper sitt bytte!

Selv da i lyset av Jesus selv fikk han hvisket inn et lite tvilsspørsmål: "Kan

å hjelpe oss til å leve dette liv har Jesus selv gitt oss nattverden. Og kirken har ment at fastetiden framfor noen annen skulle være Jesu minnetid. Lenges du etter å smake Jesu forening, og etter å bli viss paa Guds kjærlighet i Kristus og leve det evige liv, gaa da til alters.

H. Arnholt Strand.

Nye misjonærer til Alaska

Adolph E. Odland og hustru har akseptert Landsforbundets kald til at virke i Naknek, Alaska.

Som mange av Alaskamisjonens venner husker blev det besluttet paa aarsmøtet ifjor at overta en misjonsstasjon i Naknek, Alaska, som er blitt oparbeidet av Mr. og Mrs. Oscar Brown, som efter et længere opphold i Alaska agter at reise til Norge. Mr. og Mrs. Brown har lovet at gi Landsforbundet eiendomsret til et to-værelses hus samt en liten kirke med inventar om forbundet kunde sørge for ansættelse av et ektepar som kan overta misjonsarbeidet som evangelister, sjælesørgere og søndagsskolelærere. Styret har længe arbeidet med dette og det er med glede vi nu kan meddele at vi har ansat et ungt ektepar som vi tror er ualmindelig vel skikket for arbeidet i Naknek — nemlig Adolph E. Odland og hans hustru som begge for tiden bor i Bawlf, Alberta, Canada, og som siste vinter har virket i evangeliets tjeneste. De synger sammen ved møterne og spiller paa gitar, mandolin og piano. Adolph Odland er født i Newark, Ill., i 1914. Hans foreldre er pastor og fru A. K. Odland. Det siste aar av sin høiskoleutdannelse frekventerte han Den Lutherske Bibelskole i Grand Fork, N. D. Siden studerte han ved Augsburg College et aar og derefter to aar ved Luther Seminar, Saskatchewan, Canada. Han er varm anbefalt for vort misjonsarbeide av pastorerne Albert Vinge, G. J. Ostrem, og pastor R. O. Olsen som alle virker i Alberta, Canada. Ifjor sommer var han en av talerne ved en luthersk "Bible Camp" i Søndre Saskatchewan. Han har ogsaa erfaring i menighetsarbeide. Baade han og hans hustru er begeistret over denne anledning til at være Kristi hudybærere i Naknek, Bristol Bay, Alaska — til trods for at det er langt borte fra hjem og kjære og paa et meget avsidesliggende sted. La os huske dem i vore bønner. La os be om at Gud vil bevare, hjelpe og styrke dem i arbeidet. La os ogsaa ha for øie at reisen til Naknek vil bli en dyr affære — og en del av den sandsynligvis må foretages med fly. Vi venter lidt hjelp fra stedets befolkning — men for en tid ialfald må våre nye arbeidere faa hjelp av misjonsvennerne saa de kan ha det nødvendige til livsophold. La os slaa ring om våre nye misjonærer ved at sende gaver til Alaskamisjonen til Landsforbundets kasserer, nemlig pastor L. A. Staveness, 2614 N. Kedzie Blvd., Chicago 47, Ill. La os løfte i flok! Matt. 28, 18-20. —Eilert Hjelmeseth.

Norsk Ungdom.

I thought for myself; I lived for myself;
For myself, and none beside.
Just as though Jesus had never lived,
And though He had never died.

Author unknown.

The nation must make a decision; for it makes a decision even if it refuses to decide.

—R. H. Tawney.

*Oh, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.*

—F. R. Havergal.

dette virkelig vare? Er det ikke for vidunderlig til å kunne fortsette?"

Men Jesus hadde vunnet over ham. Han kom til sitt gjenfunne barn og sa: "Ingen skal rive dig ut av min haand."

Der fikk jeg løftet og vissheten om at Jesus alltid er nær naar vi er i nød.

Og siden naar jeg føler hvordan onde makter vil rive mig ut og naar jeg må tenke: Kan du holde stand, vakler du ikke snart og faller tilbake? da klinger disse underfulle ord fra Jesu egen munn til mig:

"Ingen skal rive dig ut av min haand."

Jeg kan ikke annet enn å bli mine kne og takke, — takke ham som aldri blev trett av å kalle mig tilbake, takke for min lille datter som fikk lov å lære saa meget av "frøken" paa søndagsskolen at mor maatte ta et standpunkt: "Med eller mot Jesus Kristus."

"En lykkelig mor."

DA FUNKE KOKTE KAFFE

Pastor Otto Funcke som i mange aar var prest i byen Bremen hvor han døde, var i sine yngre dage prest for en liten landsmenighet paa bare 800 mennesker.

Blandt disse var der ogsaa en gammel kone paa 90 aar, som han av og til besøkte, uaktet hun ikke satte megen pris paa hans besøk. Hun kunde ganske visst like å høre tale om Gud, naar bare presten vilde fremstille ham som den gode far i himmelen som tar sine barn hjem til sig og gir dem salighet som løn for deres dyder og gode gjerninger; men hun kunde ikke like å høre om Jesus som er kommet for å oppsøke det fortapte og gjøre syndere salige av uforskyldt naade ved troen paa hans blod hvormed han paa korset har utslettet all vor skyld. Med andre ord: Hun var som saa mangfoldige andre av sine samtidige en rasjonalist av reneste vand. En gang Funcke kom til hende, vendte hun sig mot veggen, hun var nemlig stadig sengeliggende, og vilde ikke tale med ham.

"De blir visst nødt til å la hende være i fred," sa hendes søn, og presten var nær ved å være av samme mening.

En lang tid holdt han sig nu borte fra hende. Omsider kunde han dog ikke lenger holde sig tilbake, men avla paany et besøk. Det var netop i den travle høsttid, da alle husets folk var i arbeide paa marken. Den gamle konen laa som sedvanlig i sengen, men saa ut til å være meget fornærmet og vred.

"Hvad er der da i veien?" spurgte presten venlig.

Åa, her render de sin vei alle sammen, og lar mig ligge her uten saa meget som en draape kaffe."

Hun er saa fornærmet at hun blev ganske rød i hodet av oppisselse.

"Ja, men det skal vi nok raade bot paa, mor," sa Funcke. "Nu skal jeg koke kaffe til Dem."

Et haanende blik fuldt av forakt var svaret. Presten koke kaffe!

Men Funcke var en praktisk mand. Han begynte å undersøke huset, fant baade kaffekjelen og vand og kaffebønner og alt som hører til, og snart begynte der å stige op i den gamle kones nese en for nende ytterst behagelig duft.

Hun hadde med aandeløs spending fulgt prestens arbeide like fra begynnelsen, hadde sett ham gjøre op ild, helde vand i kjelen og sette den paa ilden, derefter male kaffebønner og koke kaffen, skjenke den op i koppen og bære den dampende varm hen til hende.

Da nu Funcke sa: "Se her, mor, her er deilig kaffe til Dem," brast den gamle i graat. Hun gjemte sit graa hode i de indskrumpede hender og hulket:

"Åa, hvor styg jeg dog er, nei, hvor styg jeg dog er!"

Presten maatte likefrem trøste hende. Men nu var isen brutt — nu hadde hun faat tillit til presten, hvad hun tidligere stadig hadde søkt å verge sig imot, og nu lyttet hun gjerne og villig til hans ord.

"Det var underligt at se med hvilken begjærighet denne sjel drak av livets ord," sier Funcke. "Hun kunde ikke bli trett av høre evangeliets glade budskap."

Og hvad skjedde? Jo, et aar eller to efter døde den gamle savnet og begredt, hun som fær hadde vært en skrek og en plage for alle i huset.

"Denne omvendelse var sand og virkelig," sier Funcke, "uaktet kaffen syntes at være der viktigste årsak dertil."

Og saa sier han: "Jeg hadde visst aldrig fundet paa å koke kaffe til den gamle, hvis ikke min mor i mine barneaar bestandig hadde indprentet mig den tjenende kjærlighet og daglig opdrad mig til å øve den."

—Broderbanndet.

The secret of an unsatisfied life lies too often in an unsundered will.

J. Hudson Taylor.

* * *

Evolution is devolution. —Andrew Buck.

* * *

*Sometimes on the Rock I tremble,
Faint of heart and weak of knee.
But the steadfast Rock of Ages
Never trembles under me.*

QUESTION: Will you please explain Ecclesiastes 3:19—22?

Answer: It may be necessary to understand these and similar verses in the Bible, because of the teachings of atheists, and especially annihilationists of our day. It is our prayer that our answer may help some soul and glorify God. First, if these verses are taken out of their connection, they contradict nearly all Scriptural doctrine pertaining to death, resurrection and eternal life. Consequently, we know at once that such interpretation would be unscriptural. The clear and total Bible teachings must always guide us in understanding those more difficult and obscure. Second, we take into account, the teachings of the entire Book of Ecclesiastes, and note the connection of these verses to the rest of the book. Furthermore, we keep in mind that divine revelation was given gradually, and that the Old Testament believers did not have the clear teachings on life after death which the New Testament Church possesses. This book belongs in a marked way to the Old Covenant in which there are "prophetic gleams of light," but which nevertheless "is nigh unto vanishing away." Heb. 8:13.

Ecclesiastes is not written as one logically connected epistle. It is a series of observations, proverbs, and conclusions, chiefly concerning human life on earth. One will note that it is a book of contrasts, but these need not be contradictions. Perhaps we may summarize the lesson of this book in the words, "Life is real, life is earnest, and the grave is not its goal; 'dust thou art, to dust returneth' was not spoken of the soul." The author presents two distinctly different views or philosophies of life. In chapters two to four the author shows how a materialist looks at life; in chapters nine to twelve the contrast is given by the God-fearing man. Throughout, many other statements and proverbs are interspersed, and you note the middle chapters of the book are largely a series of such "proverbs".

Now the verses 19-22 and their connection with the rest of the chapter. Beginning with 3:17 the author explains to himself God's judgment of the righteous and the wicked, thus: In order that men may be proven (tested) God lets man reflect on the brevity and insecurity of bodily life; for both man and beast must die (v. 18).

Then in 19-22 we have the worlding's views. Natural man accepts the inevitable with a fatalistic and, materialistic resignation, since both man and beast "all go unto one place," that is: all are buried in the earth. Such a materialist has no belief in a life hereafter, and to him it matters not whether the "spirit of man goeth upward, or downward" (v. 21). The conclusion of such philosophy is, "let us eat and drink for tomorrow we die," or, "There is nothing better than that a man should rejoice in his works" (v. 22).

This is the view of man if he "disregards the idea of God's interfering at a future time. If one loses sight of God, the distinction between the life of man and of beast disappears." Towards the close of the book we have the Author's God-given answers to these matters. In 11:9 he reminds man of the "Day of Judgment," and in 12:7 he answers that man's soul shall not return to dust, but to its Maker. Finally, in 12:13-14, he summarizes "all that hath been heard."

Degeneration by Desecration

There is a strange old legend that comes from the days of Solomon. According to this, King Solomon on his way to visit the Queen of Sheba, passed through a valley where dwelt a peculiar tribe of monkeys. He inquired as to their origin. He was informed that they were descendants of a colony of Jews who by habitual neglect of the Sabbath had degenerated to the condition of mankeys.

There is an important truth in that legend. The way the Sabbath is observed determines the morals of individuals and of the community. If you can know how the Sundays are observed in any community, you then know what the conditions of the morals of that community are. So, too, with the individual.

Sunday saves the soul from utter materialism. Sunday saves the soul from moral degeneration.

—Adapted from Exchange.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

THE LOVE OF GOD

(This is the prize winning article in response to the contest announced in last month's issue).

- A. *Height of God's love:*
1. Psalm 103:11 — "For as the heaven is high above the earth so great is His mercy toward them that fear Him."
2. Psalm 36:5 — "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds."
3. Romans 8:39 — "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus."
4. Isaiah 55:9 — "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

- B. *Depth of God's love:*
1. Romans 11:33 — "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements, and His ways past finding out."
2. Acts 2:27 — "Because Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption."
3. Romans 8:39 — "Nor height, nor depth nor any other creature....."
4. John 3:16 — "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have life everlasting."

- C. *Length of God's love:*
1. Psalm 100:5 — "For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."
2. Psalm 103:17 — "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."
3. Hebrews 7:25 — "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."
4. Hebrews 13:5 — "...I will never come unto God by Him, seeing He ever leave thee, nor forsake thee."

- D. *Breadth of God's love:*
1. Psalm 103:12 — "As far as the east is from the west, so far hath He removed our transgressions from us."
2. Psalm 139:9, 10 — "If I take the wings of the morning, and dwell in the uttermost parts of the sea. Even there shall thy hand lead me, and Thy right hand shall hold me."
3. Psalm 107:1, 3 — "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. And gathered them out of the lands, from the east, and from the west, from the north and from the south."
4. Isaiah 40:11, 12 — "He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and gently lead those that are with young. Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."

Mrs. O. I. Lundberg,
Sexsmith, Alta.

A Prize Contest for You and Other Luther Leaguers

In response to last month's contest, Mrs. I. O. Lundberg, Sexsmith, Alberta wins a fine Christian book worth at least one dollar. Miss Leona Erlandson, Winnipeg, Man., wins the second book, and Miss Alta Olson, Iddlesleigh, Alberta the third book.

Now for this month's contest. Study first John 17, and note how Jesus speaks of the world in His prayer. Then search your Bible for passages under this topic:

THE CHRISTIAN IN THE WORLD

BUT NOT OF THE WORLD.

Find at least 10 passages. Send your answer to the editor of this page by April 1. Sign your name at the bottom of your article, and give your address. Winners of the Christian books will be announced in the next Y.P.L.L. page in the SHEPHERD. Let's hear from many of you, and from you too!

—G. L.

District Luther League Treasurers Report 1945

FAITH IN ACTION	Amount
Circuit	
Camrose	\$166.06
Edmonton	75.51
Moose Jaw	163.01
Peace River	72.89
Prince Albert	224.09
Saskatoon	121.66
Southern Alberta	28.00
Swift Current	84.68
Yorkton	17.55
Extra Gifts	275.37
Current Acct. Bal.	221.85
Total:	\$1450.67

EXPENDITURES	
Workers Conference	328.71
Parish Workers	479.00
Evangelistic Work	102.77
Current Account	70.56
Total:	\$981.04
Total Income	\$1450.67
Total Expenditures	981.04
Balance on Hand	\$469.63

Youth for Christ Offering

Circuit	Amount
Camrose	\$149.07
Edmonton	161.31
Manitoba	20.00
Moose Jaw	86.40
Peace River	45.60
Prince Albert	184.25
Saskatoon	126.08
Southern Alberta	51.00
Swift Current	50.95
Yorkton	68.25
Total....	\$942.91

Every Circuit in our district went over the top in the Youth For Christ Offering in 1945. Of the 54 Leagues that sent in contributions, 19 are on the Honor Roll. This means that 19 of our leagues sent in \$25.00 or more. DID YOURS?

When we look over the financial report for the past year, we cannot but thank God for the way in which He has blessed the work. We are certain that all who have supported this work have received blessings as a result. May 1946 find us doing even more than in 1945.

Marvin B. Odland,
district treasurer.

President's Column

Has your Luther League and its work grown stale? This is not a question asked in order to fill up space. It is asked in all seriousness, for it indicates an ever-present danger in all Christian work and life. Stale water and food are unpleasant to drink and eat. Stale air makes drowsy even an active person. Just so is it spiritually. If the Word of God and prayer have become stale to a person, he will not make much use of them. If the service of the Lord has grown stale, no longer will whole-hearted effort be put into it. The one who finds the Christian life stale is heading towards the lukewarm condition described in Rev. 3:16, a condition which causes the Lord to spew such a person out of His mouth, i.e., His fellowship.

The past year has been one of many achievements in our Luther League work. During the year many fine Bible Camps, Circuit Conventions, and other League gatherings were held. Every circuit in our district went over the top in the "Youth For Christ" offering. Much effort has been devoted to holding and winning young people for Christ.

But in many of our leagues has not the work grown stale? More important than the past is the present and the future. In what direction is your league heading—upward to greater achievements and usefulness, or downward to lesser achievements and finally death? This last is the result of staleness, if that condition continues. Ever of primary concern in the life of individual leaguers and the work of local

THERE IS WORK TO DO

"These things are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name." John 20:31.

The Bible is the spiritual dynamite that moves the world. The power of the cross is the only means by which this troubled world will find the peace for which it gropes. We must release the Word of God—for the soul hungering after God, for those who mourn, for the sin-sick, for the doubting.

We who have the privilege of freedom of worship; we who have this precious Word of God, cannot be selfish with it. Hundreds are going to Christ-less graves. We must work while it is day. Be diligent in your own Bible reading that God may be your help, your strength and your Guide. SHOW your Testament to others and try to interest them in it. PERSUADE others to join the P.T.L. SACRIFICE in order to give a Testament whenever you can.

PRAY! PRAY! PRAY!

For the members of the P.T.L. that they may be faithful to their declaration to make God's Word a daily companion and guide—always.

For the unsaved that they may be led to Christ.

For a world wide Bible revival. God can, and wants to, use even you and I in His work of evangelizing the world. Are we going to fail Him?

—C. A. H.

P.T.L. Banquet at Camrose Lutheran College

Much prayer prepared the way for a blessed fellowship at our P.T.L. banquet. The program was held in the dining hall, which was decorated very impressively. Each plate had a P.T.L. place card and a small lightened candle beside it. There was a large open Bible on an altar with two tall candles burning on either side. The entire evening was spent in candle light. This was a challenge to us that we should let our lights shine into the darkness of the world around us.

A fine program was presented throughout the banquet with different ones taking part in giving readings, solos, trios, and quartets. Rev. Vinge let us in a short sing song which was enjoyed by all. A short talk was given by Marion Finstad on the P.T.L. and its aims. We were fortunate and happy to have Rev. Mars Dale with us. He gave an inspiring message from Acts 8 — Where Philip by means of God's Holy Word was used to bring this eunuch into the Kingdom of God. He stressed the necessity of taking our Testament with us and also using it, reading and meditating upon it.

Students were encouraged to take this opportunity to take time for God and His Word. Many pledges were taken and we pray that many more will also join our P. T.L.

May God continue to bless the P.T.L. and its high purpose of holding and winning young people for Christ.

Marion Finstad.

Example The Best Influence

The waves had receded, and two crabs were strolling about the beach. Suddenly the mother cried out to her daughter: "It displeases me that you shift from side to side as you do; surely evil will come of it. You should go straight forward. There is no sense in doing otherwise. See that you heed what I say."

"Well, mother," replied the young crab, "do but walk straight yourself and show me, then I will follow you."

Example is the best precept. —The World's Great Fables.

The Bible is assailed as never before. Infidels cast it overboard, but it will always swim to shore. —D. L. Moody.

leagues must be the close walk with Christ through the obedient use of His Word and believing prayer. Then will Christian life and work be fresh, challenging and growing.

—G. O. E.